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# The



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## MAY-DAY.

### The Socialists of the Land Speak Out Unterrified.

Despite Attempts by the Police in Greater New York to Prevent it, the Socialists of the City Utter their Creed of Universal Peace—Resolutions that Enunciate the Oneness of the Working Class of All Nations and the Oneness of the Capitalist Class.

The May Day celebrations held this year in America were certainly a historic event. To have a political party that is so genuinely true to principle that it will not bend before popular insanity, brought on by deep-laid capitalist conspiracy, is so novel a thing that the attitude of the S. L. P. in holding, despite the inhuman war craze, the language of peace will some day be appreciated as a spectacle inspiring to future ages. The celebrations were held in a large number of towns. In New York preparations had been made during two months for a monster demonstration consisting of a parade and open air meeting. The meeting had to be held in-doors and the parade was forbidden by the police on the ground that "outsiders might create a disturbance." At all headquarters, where paraders were to assemble; at ferries, that were to bring them over to Manhattan, strong detachments of police had been massed to prevent the forming of lines, and at Union Square, the police dispersed all gatherings. Before the might which the working-class has placed into the hands of the capitalist class, there was nothing but to yield—for the present. The brutal arrogation of censorship powers, together with the denial of the constitutional right of peaceful assemblage are but additional straws laid on the back of a camel that at no distant day will, having won the political power with the ballot, settle scores with this gentry.

The indoor New York meeting having had to be arranged upon only a few hours' notice fell far below the dimensions that the open air meeting would have assumed. Nevertheless the addresses delivered by the speakers among whom was Comrade Martha Moore Avery, will not readily be forgotten, and of lasting effect will be the resolutions adopted. They were as follows:

WHEREAS, in 1889, May Day was designated by the Paris International Labor Congress for annual demonstrations of proletarian solidarity, to be held simultaneously in all parts of the world;

THEREFORE, we class-conscious working people of America in mass-meeting assembled, hereby send fraternal greetings to our fellow toilers of all races and nationalities, now indissolubly united under the banner of International Socialism and irresistibly marching in their respective countries to the conquest of the public powers.

GREETING to our German Comrades, who by their indomitable spirit and admirable discipline drove from power the giant despot, Bismarck, and now, two million strong, are paralyzing all the reactionary forces of Central Europe.

GREETING to our French Comrades, who within the past four years have upon labor issues wrecked three capitalist ministries, forced into retirement a plutocratic President of the Republic, and by a vote of 1,400,000 carried 29 cities and 1,200 towns.

GREETING to our Belgian Comrades, who forcibly wrested from an ultra-conservative parliament the right of suffrage until then denied to the dispossessed classes of their country; then followed up this first victory by a vote of 460,000; and are now deliberately preparing to take in their own hands the reins of government.

GREETING to our Italian Comrades, who by their valiant struggle against the infamous Crispi, culminating in the election of fifteen Socialist deputies, cleared the way for the Social Revolution from the Alps to the Etna.

GREETING to our Austrian comrades, who also recently wrested from their feudal Government the franchise, wielded it in the interest of the working class, thereby conquered fifteen seats in their national Parliament, and forthwith made the voice of Revolution heard in that Hall.

GREETING to our Comrades of Switzerland, Holland, Denmark, Sweden, Poland, Russia, Roumania; and last but not least to those of England and Ireland.

GREETING, in short, to every corps, large or small, of that vast army of class-conscious proletarians, which today holds in check the military tyrants of Europe and commands peace among them until their own doom shall be sealed by the inevitable issue of the raging battle between International Capitalism and International Socialism. And here we re-echo with intense gladness the recent prediction of Jean Jaures, that Capitalism will survive a few years only—if it does survive at all—this bloodstained Nineteenth Century. But on this occasion, rendered especially momentous by the present state of war between this country and Spain, it is our imperative duty to give our Spanish brothers, in particular, a public assurance of our unalterable devotion to those great principles which on the coming day of Socialist triumph will at once put an end to all human strife.

THEREFORE, we fully endorse the position taken by the Spanish Socialists—it matters not who owns Cuba, Spain or America; let the workers of the world, who own nothing in the world, unite throughout the world against their despoilers.

Away with bogus patriotism! We brand as equally spurious the Spanishism of a sugar-fed Cortes, the Cubanism of a sugar-coated Junta, and the Americanism of a sugar trust Senate.

Away with the sham humanity—monstrous hypocrisy—of the ruling classes. We denounce with equal indignation the system that manifests itself by the acts of a Butcher Weyler in Cuba and the system that manifests itself by the acts of a Sheriff Martin in Pennsylvania.

In the lurid light of the present war, to which may soon be added in both countries the flash of galling guns, mowing down strikers, let the working classes on both sides of the Atlantic set their only true way to freedom. Let them rally at the polls under the flag of universal emancipation.

"Down with Capitalism! Onward with International Socialism!"

### Random Shots.

In the issue of THE PEOPLE dated April 17th there is a statement to the effect that the International Association of Machinists would not call a general strike for the eight-hour day on May 1st; that this proposition was a swindle on the working class; that the I. A. M. was going down, and that this eight-hour bluff was merely for the purpose of getting more dues from dupes; finally, that the American Federation of Labor compounded a swindle when they sanctioned it. On the same day O'Connell, Grand Master Mechanic of the I. A. M., sent out a letter from headquarters, the purport of which is: "There will be no strike on May 1st." AND THERE WAS NOT.

New York was in a whirl of excitement Saturday night. Everybody was marching and counter-marching except the S. L. P. and the Seventh Regiment. The S. L. P. would if it could, but it couldn't. The Seventh Regiment could if it would, but it wouldn't.

The Seventh Regiment has decided not to volunteer. What a 10-million candle power light this throws on the patriotism of the upholders of law and order of the capitalist class. It seems but yesterday when the "Gallant Seventh" marched across the Brooklyn Bridge in all the panoply of war. They were armed to the teeth, these gallant soldiers. Their bayonets glistened in the winter's sun. Their teeth were set, the light of battle was in their eyes. The enemy lay before them. And, oh! Mars, great god of war! what an enemy. There was the little smudge-faced tow-headed tot, building his snow-man; there was the worker's wife with her apron full of groceries; the bare-footed newsboy; and, finally, the hungry, defenceless strikers, who had the audacity to go on strike to enforce the ten-hour law of the State of New York.

Once in Trolleytown, the "Gallant Seventh" made their presence felt. They fired into windows, bayoneted peaceable citizens; in short, these warriors raised havoc with the reconcentrados of Brooklyn. Every man Jack of them felt he was the hottest thing that ever came down the pike.

But this Cuban affair was a different proposition altogether. The Spaniards had guns, and they are supposed to have a disagreeable way of shooting them off. Some of their bullets might find a resting place in the bosom of one of these tin soldiers. Again, there was fever in Cuba, where the millions of their comrades could not help them to battle with it.

Knowing all this, they believed it is better to stay home and fight the American reconcentrados, where there is no danger, than go away and fight for the Cuban reconcentrados, where there is danger.

So they stayed.

The Thirteenth Regiment, the companion regiment of the Seventh, was sent back in disgrace from Hempstead yesterday because only one-fourth of its membership volunteered to go to the front.

This was the regiment that shot a young roofer in cold blood on the roof of a house in Hicks street during the Brooklyn strike while he was engaged at his trade.

And these puppets are the upholders of capitalist law and order!

Workers, put yourself on the right side of the guns.

Oh, the "Gallant" Seventh Regiment and the "Noble" Thirteenth have both declared they will not go to war. Because, you see, the Spaniard he, might fight back good and hard. And in their tender frame might place many a scar.

They fought the Brooklyn trolley men. With their wives and children, too; But if they fought the Spaniards, Well, they might get in a stew. So they'll stay at home, and will not fight.

Even though they disgrace the blue— These heroes of the gallant Seventh regiment.

### Chorus—

We don't want to fight, But, by Jingo, if we do, We'd rather be in Delmonico's Fighting an oyster stew; For that is the sort of stuff That will stick to our ribs like glue, And keep us from going to Havana.

When at the front, 'midst shot and shell The proletariat will stand, Fighting to make the Cubans free; Not knowing that exploitation Will go on at every hand, No matter who wins this victory.

(Continued on Page 4)

## BILL-POSTING TRUST.

### Good-by Individualistic Bucket-and-Brush Brigade.

A Capitalist Circular For the Establishment of the Latest Trust—The Crushing Law of Capital Admitted With Refreshing Frankness, Boldness and Correctness from a Capitalist Source.

The circular runs thus: There is no business in the world in which competition exhibits itself in such a destructive form as in bill posting. In fact, there is really no such thing as "competition" in bill posting—there may be temporary "opposition," but the severity of the conflict always forces either a surrender or a consolidation, and in either event monopoly finally triumphs.

It is a recognized axiom in economics that competition in the furnishing of public utilities such as gas, water, telephones, etc., is of no benefit to the public, as its duration never continues long, and the small benefits derived by the public through low prices during a war, are more than lost when peace is declared, and prices are put up to gain an income sufficient to pay dividends on a consolidated plant that is often twice as large and costly as necessary.

When an opposition develops in bill posting, there is no more paper given out than before, and the two competitors struggle to get what is offered. The expense of running these plants as far as rent is concerned remains the same. A heavy percentage of the cost of posting bills in large cities is made up of rents paid for locations, and the larger the city the heavier the rent. This is the reason why the rate for posting in a city of 100,000 is 12 cents, while in a city of 10,000 it is but 5 cents. Each firm is practically forced to take work at whatever price is offered, to prevent it falling to the competitor. It finally means rates cut to a minimum, and the man with the best plant and most money gets all the business, and finally starves the other to death, but with great loss to himself and demoralization of business.

A plan for the prevention of competition is absolutely necessary for bill posters, and the writer is of the opinion that a union for both aggressive and defensive action is a necessary step.

Competition in bill-posting is a two-edged sword. It is burning the candle at both ends. The increased expense engendered from excessive competitive rents for locations makes the cost of posting much more than before, while the competitor not only takes half your paper but forces you to take half price for the remainder. Suppose you have a business that pays you a gross income of \$900 per month, say from 10,000 sheets at 9 cents per sheet, and that your expenses are \$500, including \$300 for rent of locations. You then have \$400 a month net income. Now comes a competitor, who takes 5,000 sheets of your paper at half rates and runs up your rents from \$300 to \$600. Where are you? Count it up. You now have a gross income from the 5,000 sheets at 4½ cents, of \$225, for you must meet the cut to keep the half remaining, and your expenses have increased from \$500 to \$800 per month. Instead of a net income of \$400, you are facing a net loss of \$575.

These figures may be exaggerated, but they show the theory well enough, even with considerable modification. In other businesses, competition means cutting of price and consequent loss of income, but in no other business does it mean a corresponding increase of operating expense. Hence it is that in no business is competition so morally destructive as in ours. There are no "ifs" nor "ands" about the matter. We must organize to prevent it or perish.

The deadly peril of allowing an opposition plant to gain a foothold is well known to all bill-posters. The terrific competition between two opposing plants to get paper and secure locations inspires the general public with the erroneous impression that it is the tremendous profits in bill-posting that causes the conflict. It is hard for them to believe that the struggle is not for profits, but for existence.

In the days when a bucket and brush represented the capital stock of a bill-posting plant it was a personal question and a bill-posting war was a series of street brawls. To-day it has developed into a capitalistic enterprise, and the weapons of the capitalists must be used. The most modern and by far the most deadly product from the armory of capitalism is the trust, and we must adopt it or perish like the red man with his bow and arrow against the frontierman's rifle. Monopoly will work a benefit to the advertiser who will get his posting done without having to pay indirectly such heavy rentals for locations which are the result of competition between rival bill posters. It will make a bill posting plant have a tangible value far in excess of at present when an opposition may develop any day and destroy its earning power.

Let no one imagine that McKinley is joyful over Manila. Externally, he must seem that way. Internally, he is in sorrow steeped. The crushing defeat of the Spanish fleet threatens to put a speedy end to the war. That is not on his programme. The war must last until after the Congressional election.

The receipt of a sample copy of this paper is an invitation to subscribe.

## A DELUSION.

### "A Socialist Cannot be A Patriot Without he Ceases to be a Socialist."

"Patriotism" as Applied to the Capitalist Class—Review of Some of the Applications Given to the Word—Only the Socialist Idea can Promote True Patriotism.

There is to be a parade and mass meeting of the Socialist Labor party to-night. The leaders are opposed to the expression of pro-Spanish sentiments, and say so. But here a difficulty comes in. Socialists are opposed to theory of nationality and national sentiment. They do not believe that you should fight for your country, because the nation is not a unit recognized by them. A Socialist of this city feels that a Socialist of Madrid is his comrade. On the other hand, an individualist of New York is not his comrade. For patriotism is substituted allegiance to the international idea; for ties of country are substituted those of the idea of the brotherhood of man, and the red flag is substituted for the Stars and Stripes. It can be seen very readily that the real Socialist can only make a pretence of being patriotic. He cannot be a patriot without ceasing to be a Socialist.—N. Y. "Sun," April 30, 1898.

The above item furnishes a timely opportunity to re-state Socialist philosophy, principle and sentiment, correct misunderstandings, and draw valuable historical parallels. All this can in this instance be done all the better in view of the decent and fair tone of the above criticism.

Students of history know that, during the religious wars in Europe, there was no instance when the ruling power in any country did not at some time or other charge the religious element, in the minority in such country, with lack of patriotism. If not with direct unpatriotic tendencies.

Louis XIV. in France looked upon the Huguenots or Protestants as foes to the nation, as unpatriotic, or at least as people bereft of the sense of patriotism. How did he justify the opinion? Upon the ground that "a Huguenot of France felt that a Protestant of the Netherlands was his brother; and that, on the other hand, a Catholic of France was not his brother."

Queen Bess' Government, across the Channel, reversed the opinion. It, on the other hand, was no less positive that the Catholics of England were unpatriotic, or, to say the least, were lukewarm patriots. It, arguing similarly, pronounced its opinion upon the opinion that "a Catholic of England felt that a Catholic of France was his brother; and that, on the other hand, a Protestant of England was not his brother."

The Emperor Ferdinand pursued to the stake the Protestants of his dominions; religious hatred fanned the flame, but the fire was kindled by the belief that these Protestants were unpatriotic, even spies for Protestant countries, that "a Protestant of Vienna felt that a Protestant of Dresden was his brother; and that, on the other hand, a Catholic of Vienna was not his brother."

There is hardly a Government that at some time or other did not hold the Jew for being unpatriotic. In each instance, at the bottom of that opinion was the maxim that "the Jew of each country felt that the Jews in all others were his brothers; and that, on the other hand, the non-Jews, in whatever country he lived in, were not his brothers."

Mounting still higher in history, it is well known that, not religious affection for paganism caused the apostasy of the Roman Emperor Julian, but that what steered his arms against his Christian subjects was a sentiment, which, put into words, amounted to this: "The Christians are unpatriotic; a Christian in Constantinople feels that a Christian in Southern Spain is his brother; and, on the other hand, that a non-Christian in Constantinople is not his brother."

The idea that each time underlay this opinion in each of the above instances, and many more that could be quoted, was that the principles of the Protestant, the Catholic, the Jew, the Christian, as the case might be, excluded patriotic sentiments from his composition, inasmuch as, in each case, "for patriotism was substituted allegiance to an idea" and "for ties of country were substituted those of the idea," etc., etc.

That issue having worked itself out, our present generation can calmly dissect the opinions of them. So doing, it perceives the utter groundlessness of the charge that alternately imputed lack of patriotism to Protestants, Catholics, Jews, Christians. The Huguenot's love for his fair France is attested by numerous touching proofs, the English Catholic's love for the real glory of England has been demonstrated on many a battle field, the Jew's love for the country of his birth or his choice stands to-day undisputed; and so on. Facts, numerous and irrefutable, overthrow the old-time maxim that "the real" Protestant, Catholic, Jew, Christian "could only make a pretence of being patriotic; he could not be a patriot without ceasing to be" a Christian, a Jew, a Catholic, or a Protestant—as the case might be.

The question reverts to first principles: What is patriotism? By the light of the historic facts the answer is found all the readier.

As the stately edifice that rears its proud front to the admiring gaze of man has its foundation in dirt; as the sweetest scented flower has its roots in dung; as the noblest figure of the human race has its source in foulness; so likewise even the inspiring feeling of patriotism has its origin in sordidness. The sordid source of patriotism are the sordid physical needs of primitive man. Man originally feels constrained by his material needs to look upon all others as hostile, therefore as inferior, to such

an extent as to attach supreme importance, consequently, supreme superiority to his own house, his own clan, his own settlement. The nearer he is to the oyster stage, the stronger is this sentiment. When language has become sufficiently developed with him, he calls that feeling "patriotism." But, as the edifice, the flower, the individual human being, so does the race develop; the further it develops, the further it is removed from its lowly, foul source; the nearer it reaches the blossoming point, all the more are its original and contracted views expanded. The sordid, material interests that gave birth to its patriotism are by degrees affected by and become interwoven with nobler sentiments and aims. A stage is finally reached when "patriotism" stands transmuted,—so transmuted that the superficial observer wholly forgets its source, its necessary and continued connection therewith, and falls into the dangerous and visionary idea that its roots are in the sky, instead of deep down in the earth, where, in fact, they are to be found.

Patriotism properly understood, despite the low down condition in which capitalism keeps the masses, is to-day affected by that broader, nobler view of the race that is made possible by increased material wellbeing, or the possibility thereof. The moral scope of the race has proceeded upon the lines of a wider extension of fraternity. It thus proceeded upon lines that overthrew the original principle of exclusiveness. Material conditions dictated the change; and it has been consistent with its original principle. Originally, material conditions rendered imperative an extreme egotism; as time passed, the love of self, of self-preservation, found an increased security, an increased material welfare in an extended fraternity. From that point to this the transition was rapid. Patriotism ceased to be equivalent with barbarism, it rose, sublimated, to the height of the broadest humanity and a passion, no longer to crush but to inspire; a passion to lead in the noblest thoughts, the noblest endeavors; an emulation in wisdom and virtue; a desire that one's own country should be ornamented and garlanded, not with the spoils of other countries, but with the great feats of its own people. Patriotism, in the proper sense, means a passion to improve one's own domicile in the only way such is possible to-day—by elevating all others. The most patriotic nation is that that is fired by that desire; the best patriot is he who is moved by that passion.

Socialism is that idea that alone can raise patriotism to its completest development. We see the plight capitalism throws the country into. Its material needs require the sufferings of other nations, gloats over their defeats, needs their scars, and, as a matter of course, THE HUMAN RACE BEING ONE, the capitalism of no nation can inflict sorrow on another without inflicting it on its own. Capitalist patriotism is, accordingly, a contradiction in terms. Modern civilization repudiates it.

It is this fact, the fact that Socialism stands for a material basis that overthrows and is superior to that of Capitalism, and that, accordingly, raises its patriotism as far above that of Capitalism as the patriotism of Capitalism is above the patriotism of the Choctaw aborigines;—it is due to this fact that the present Capitalist Governments of the world, and together with our own Capitalist Class, hold towards the Socialist of to-day the same opinion that Louis XIV. held towards the Huguenot, that Queen Bess held toward the Protestant, that Julian held toward the Christian, and that all held toward the Jew.

With advancing civilization, the language of the "Sun" on Patriotism and Socialism will be looked upon in the same light as the language of the above named narrow-minded tyrants. Events will surely happen that will demonstrate that the Socialist is no visionary. That he recognizes the material foundation needed for all noble thought. That, without losing sight of his noble aims, he will be as brave in the defense of his country against invaders as any; in fact, infinitely braver—because he has a greater ideal at stake than those of his fellow citizens, whose mental and moral horizon are bounded by the limitations of Capitalist thought and feeling.

### May Day in Yonkers.

The following article from the Yonkers, N. Y., "Herald" is a refreshing tribute from a capitalist source: "SOCIALIST LABOR CELEBRATES. 'May Day' Demonstration at Teutonia Hall Attended by an Earnest and Enthusiastic Gathering."

"The Socialist Labor party and the S. T. and L. A. of this city celebrated the only international holiday of labor, May Day, at Teutonia Hall, last evening, in a manner entirely befitting the occasion. Sterling addresses were made by A. S. Brown and B. Feigenbaum, well-known orators in English and Jewish. Each speaker was applauded to the echo, and the assemblage, which was a large one, was evidently in hearty sympathy with the expressions of the speakers, whose discourses were logical throughout.

"In addition to the speakers the Socialist Glee Club, which is a body of soloists of ability, entertained with several newly composed labor songs, all of which met with their full share of applause.

"Miss Bruckman, of New York City, and many other well-known artists of dramatic and musical ability, also entertained, and at the conclusion of the evening's festivities every one seemed highly pleased.

"The celebration, as a whole, was splendidly arranged and highly successful. IT WAS UNDOUBTEDLY THE MEANS OF ADDING MANY TO THE FAST INCREASING RANKS OF SOCIALISM IN THIS CITY."

## "PAY UP AND SHUT UP!"

### The Motto of Lennon's Organization of Tailors.

Address of the St. Paul Local Union of Tailors that Withdrew from the Journeymen Tailors' Union—Is, Of Course, Refused Space in "The Tailor" Pure and Simple—then Tries its Luck with its Allies, the Bosses, but is Routed by the St. Paul Tailors.

To the public in general, and the tailors of the United States in particular: Greeting—

A deal of uncertainty and confusion having arisen upon the reasons why the St. Paul local Union of the Journeymen Tailors' Union, J. B. Lennon, Nat'l Secretary, withdrew from that organization, the below article was written by the St. Paul union, and sent for publication to "The Tailor," national organ of said J. T. U. As "The Tailor" refused to comply with our request, our union decided to reach the public through other channels:

To the General Secretary of the J. T. U. of America—

Would you kindly publish this article in "The Tailor," as we wish a chance to explain the misunderstanding or prejudice entertained against us.

We take exceptions to the article in the January "Tailor," as it comments on our rights and character.

We withdrew in accordance with Sec. 8 of the constitution. Furthermore, we did not take hasty action. We continued the proposition to withdraw for one week, notifying all members to be present.

After a careful consideration of the consequences we might suffer, of our rights, and of the awkward business methods of the J. T. U. of America, a vote was taken which resulted in 89 in favor of withdrawing, and only 22 opposed.

We considered that the propositions and amendments would be carried, because the voting strength comes principally from the small towns, where such laws could probably be used, but for large towns they are simply obnoxious and detrimental.

We wish also to state that there was no time to agitate or send in any protest for publication, and undoubtedly we would not have accomplished any good, considering the special appeal from the General Secretary, urging and recommending to vote in favor of the proposition relating to the treasury. It is therefore that we withdrew immediately, so as to be out of the National Union before the new constitution would go into effect.

We believe in national affiliation with laws so modified that the individuality of locals can be retained.

We are not "antagonistic to trades unionism," but are people with sound union principles; we are working for and are in favor of the welfare of trade unionism; and we strenuously protest against being termed seceders, rebels, and having many more indecent improper terms applied to us, as they positively cannot refer to the St. Paul Union. We furthermore strongly object to the abusive language used by the General Secretary and his considering us as non-union men.

We wish to state that this Union was organized by men of good principles and good character; honest, hard-working men, who believe in unionism, and therefore succeeded in building up a first-class union, and did that without any assistance from the outside; and we are confident that we can maintain the same. We expect to be recognized as union men; if not, what are the qualifications necessary to become a union man?

Why are we abused and criticized? Is it not because we object to yielding to oppression, dictation and completely surrendering our individuality? Have the locals any right whatever, after the adoption of the new constitution, except TO PAY AND SHUT UP?

We are still in the fight for justice and liberty, and will be so even if the J. T. U. of America succeeds in organizing a new union in St. Paul. If it succeeds it will demonstrate the fact that all national bodies are "infallible," and individuals "have no sense, no right, no knowledge as man or citizen outside of the same body."

We understand an effort will be made to send a man to organize a new union in our city. If it is for the benefit of the trade here, it will be desirable, but if it is for the purpose of breaking and destroying our union, there certainly will be another instance of spending money in the wrong place.

We wish to be informed when Section 6 was changed, to read "5" in place of "7."

WHY IS SECTION 9 DIFFERENT FROM THE PROPOSITION THAT WAS SUBMITTED TO A VOTE?

Now we hope that no misunderstanding will prevail. This article is sent for publication only to enlighten some neighbors who may not have understood our action right.

By order of the J. T. S. P. S.,

Respectfully,

AMBROSE BILL, Pres.

A. P. FREES, Sec'y.

P. S.—Mr. Rosencranz has spent about \$165 trying to organize a new union. He tried to force some tailors by threats and others by offering to the bosses privileges that the St. Paul's Union will not allow. Right remains victorious. Mr. Rosencranz left St. Paul beaten, without any substantial success anywhere—a circumstance for which the honorable, true-hearted tailors of St. Paul will always be respected and thanked.



## THE PEOPLE.

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## SOCIALIST VOTE IN THE UNITED STATES.

In 1888 (Presidential)..... 2,068  
In 1890..... 12,831  
In 1892 (Presidential)..... 13,167  
In 1894..... 33,138  
In 1896 (Presidential)..... 36,564  
In 1897..... 55,673

We have limbs like our masters;  
—our hearts are as large as theirs;  
—they are tens, we are thousands.  
Cry of the British and Normandy Slaves  
"Mysteries of the People."  
Eugene Sue.

## WE ACCEPT THE PLEA.

The May Day parade and open air mass meeting, arranged by the Socialist Labor party of this city, fell through this year. It was "forbidden" by the Chief of Police. The ground for that action is in itself a May Day demonstration—at least in so far that it represents the obverse of a medal, the reverse of which bears the stamp of the aspirations that give birth to the May Day celebrations.

The May Day celebrations foreshadow the day of peace on earth and good will among men; they imply the present inhuman state of affairs based upon class distinctions, and this, in its turn, based upon the capitalist system of production; finally, they imply that the class that is called upon to promote and establish civilized conditions is the Working Class, while that class that is now in power and whose outward blossom is the Police, Militia and "Government" of to-day—the Capitalist Class—is the class responsible for and interested in the continuance of existing barbarity. These, in short, are the principles that underlie the May Day celebrations.

What, then, is the reverse of that medal, as demonstrated by our Chief of Police? He first sought to induce the Organizer of Section Greater New York to give up willingly all open-air demonstration; then, failing in that, he sought to obtain a pledge that the speakers would hold only a certain language; failing in that, too, as the Organizer denied him the right of censorship or the fitness to exercise it, even if he were clothed therewith, he decided to prevent the demonstration, giving his grounds therefor. Were these grounds that the Socialists were wrong in principle or aim? No! Were the grounds that the Socialist demonstration would start disorder? Yet again no. The grounds he gave was that the public feeling was just now so inflamed, that, from the outside of the parade and mass meeting, disorder might, could or would start. In other words, he admitted that the ignorance, stupidity and rowdyishness of non-Socialists, i. e., his own class, was such that from that quarter disorder, greater than he could quell, might arise.—We accept the plea, and admit the fact.

In the mean time the Socialist Labor party of the land in general, and Section Greater New York, in particular, places on file the offense, together with the plea, of the Chief of Police, to be some day, and sooner than later, taken from the file—and acted upon.

## TOUCHING HEROISM.

The news from Madrid draws a picture calculated to set to shame many a "patriotic" heart now afloat in this country. It tells how, upon the tidings of the destruction of the Spanish fleet off Manila, despite the valor and intrepidity of the Spanish soldiers, the Queen Regent organized herself into a tableau: threw out her chest, threw back her head, crossed her arms over her breast, and, sweeping her surroundings with her eyes, exclaimed:

"I am aglow with patriotic enthusiasm; I feel upon me the martial glory with which the Spanish soldier has covered Spanish honor. My spirit can never be daunted so long as I can rely upon the bravery of a single Spanish soldier."

This "patriotic" Queen Regent, heroically standing up and facing the enemy's cannon—away beyond reach; with overflowing "magnanimity" allowing the Spanish soldier to stand between her and danger; undauntedly relying upon her good cause—so long as others are willing to bleed for it; and taking to herself the glory with which they cover themselves—is not such a picture fit to set to shame many a "hero" and "patriot" of our own Printing House square here in New York. Which of them all can do better, or go further?

We know of no scene in even the best of the opera bouffes of either Offenbach or Gilbert and Sullivan that approximately equals this in drollery; nor any scene in even the most tragic episodes of any tragedy yet set upon the stage that is more shocking. The mixture of the two—idiotic drollery and blood-stained tragedy—surpasses even the justly celebrated scene in Romeo

and Juliet, where the distracted nurse breaks out in laughter over the corpse of the sweet girl that has fallen a victim to the world violence of the two warring houses in fair Verona.

## TAKE NOTE.

The Federal call for the enlistment of regiments of the National Guard brought out not a few interesting facts. The New York Seventh Regiment refused, to a man, to enlist. The knowledge of what this regiment is, and the reasons its leaders give for their action throws valuable light upon the case.

The Seventh Regiment is called the "crack" regiment. It is composed of the sons and relatives of leading capitalists. Its motto is "Law and Order and the Protection of Property." The occasional scandals that break out in its midst, due to the rarity of marriages in its ranks, the discoveries of thefts practised by its leading lights, as, for instance, when its member Manwaring was, quite recently, caught stealing his sweetheart's ear-rings; none of these affect its standing; on the contrary, all of these help to interpret what it means when it says: "Law and Order, and Protection of Property."

What it means by this motto, is, furthermore, made clear by some of its official acts. Not many years ago, this regiment issued a circular to the public, its special public. The circular was an argument why the Legislature should not stint appropriations for the militia in general, the Seventh Regiment in particular. It was argued that a large mass of poor people was springing up that endangered "Law, Order and Property"; this point was illustrated pictorially by a map of New York City with only a thin line of white in its midst representing the "Law, Order and Property" neighborhood, while all around were deep and broad black patches, representing the workingman's quarters. To keep these down, and thus protect the "Law, Order and Property" of the Manwaring class—such is the purpose of this "crack" regiment's existence.

The refusal of the Seventh Regiment to enlist in the army against Spain was, accordingly, to be expected. But the regiment did not propose to leave any doubt on the subject. Its patriotism being questioned, some one in authority explained that it would be unwise if the regiment left New York, seeing that "it might be needed at home to suppress labor riots."

The Seventh Regiment stands self-photographed. It is there only to fight unarmed workmen, shot down children and women, as it did during the Brooklyn trolley strike. Against such a foe it is at all times ready to prance forward and be brave, all the more as it thereby protects the robber class of society against the robbed; but against the Spaniard, an armed foe, that is too dangerous a step for the valorous Manwaringites. Whether the regiment will reconsider its determination, now that the Spanish-Manwaringes are found to have been robbing the Spanish Government and appropriated to themselves the funds intended to arm the Spanish soldier with, remains to be seen. At all events the war has helped to make clear the close affinity there exists between the several divisions of the Manwaring class. Whether of Iberian or of American birth, the Manwaringites are there to plunder the people.

## QUITE NATURAL.

The cable from Europe brings the news that the German Government is not at all friendly to us, and is quite friendly to Spain. This has given rise to the question, Why is this so?

The answer is plain, but only to those who are not affected by the prevailing St. Vitus' dance of "patriotism." These know why McKinley declared war; knowing that, they can understand why the German Kaiser would also like a war.

McKinley declared war not because he wanted to fight Spain but because his class needed a war, with whom was a matter of secondary consideration. Spain was picked out because she furnished a handy pretext. The McKinley class has an election on its hands. This fall Congressmen are to be chosen. There is danger of a Bryan victory. A war always tends to strengthen the chances of the administration in power. Hence a war was needed by the gold standard capitalists to take the political wind out of the sails of their silver standard capitalist competitors. The sugar trust and similar interests certainly pushed for war, but they were not enough to bring it on. The pending Congressional elections did.

Now then, that is just the case with the Kaiser. He also has an election on his hands. It is to come off next month, and it is burning his hands like a hot potato. He would have dissolved the Reichstag a year or two ago, but his investigations showed that a new Reichstag would not be an improvement on the present one; he would lose one set of enemies but only to gain more and a worse set of foes in the Reichstag; the Socialist delegation there would increase. But now the Reichstag expires by limitation; a new election must be held; and the horizon is black for the Kaiser—as black as for McKinley—with the only difference that

the election cloud that threatens the Kaiser is one that is beneficial to civilization, seeing it is thoroughly impregnated with Socialism, while the election cloud that threatens McKinley is one no better than himself, seeing it is but another manifestation of capitalism, to wit, Bryanism.

It is, accordingly, quite natural that the Kaiser, too, should be anxious for a war—for a thing that is best calculated to side-track burning political issues.

## POLITICAL and ECONOMIC.

The war journals are now having their innings: before war was declared the anti-war dittos had theirs. The anti-war journals, interested in Spanish bonds, and their pockets stuffed with American securities, opposed war on the pretence that it was "unpatriotic," but on the real ground that in case of war their American securities would drop, and, along with them, the Spanish; in order to keep war off they uttered deserved denunciations against the war papers, showing that all the claim of these to "patriotism" was false, their real object being to promote sensations and horrors so as to stimulate the sales of their dirty sheets, and also mature their Cuban bonds into cash.

Since war was declared, the "patriot" journals of the anti-war variety have had to pull in their horns. The furor raised by the war was too strong for their false pretences: only honest convictions are proof against a popular outcry or popular insanity. The anti-war journals by degrees began to eat their words. That was the chance of the pro-war worthies to get their innings on their quondam "transducers." The New York "Journal," not one of whose stockholders will go to the front, except, possibly, as Field-Marshal in the Commissary Department, hastens to improve its opportunity to get even with its anti-war doubles, and does in an article entitled: "Convex Brains and Concave Waistcoats Attention!" Thus runs the article:

"War has been officially declared by the Congress of the United States.

"Have you got that in your convex brains, you human white rabbits with concave waistcoats? Has it got through your dull gray matter that this is a fighting country?"

"Do you remember how you yelled and screeched and took on when you were told in this newspaper that this country would and must fight?"

"Do you remember what you said and how you denounced American decency in your white-blooded hired papers?"

"Can you recall your miserable talk of arbitration and commercial interests and all the other poltroon arguing that came out of your pocketbooks?"

"You can."

"Well, get this into your slanting foreheads, beneath the thick layers of fat and skin and skull.

"You have changed your minds now, you agree with us that America had to fight. You admit that you were acting and talking like Copperheads, or you ought to be convicted of treason, according to the laws of decency, and hung up to kick for a while.

"But you HAVE changed your minds, and you will not utter a peep to tell of your fear of fighting. Under a rabbit's skin there is a rabbit's heart, and you will sit tight in your burrows and pray that no recruiting ferret may get in. Poor, little whining critters, you truly are."

But, once under this momentum, our pro-war "patriots" can not contain themselves. The same paper, always smelling powder at a safe distance, and wading in blood in comfortable parlors, proceeds, in a subsequent article, as follows:

"We would not be at all surprised if a big war should wind up this century, said war finding all the people who speak English like Christians fighting the parlez-vous and other people of strange lingo."

For crass ignorance, savage cruelty, narrow-brained and narrow-chested Jingoism, this passage, coming, moreover, from a concern that issues and makes money from a paper in the "un-Christian" German language, distances anything of its sort in existence, and exhibits the length to which the putrid capitalist brain and petrified capitalist heart will go.

With tiresome iteration, and tiresome evasion of the real point in question, the Alva, Mo., "Farm Record" editorializes thus:

"When the public mind becomes sufficiently educated to the benefits of direct legislation, and it sees clearly the benefit which such a system would confer on the people there will be such a demand for it that no power on earth can prevent its accomplishment."

In the meantime the question remains. What is there in the referendum itself and of itself to inspire a knowledge of social questions? Annually, the Genius of the nation asks the workingmen in November: "Workingmen, are you satisfied with the laws that have been enacted? If you are, endorse them by re-electing the class that passed and enforced them. If you are not, know that class under and elect your own." And what have the workingmen done? They have answered "Yes" by re-electing the class that oppresses them. The annual elections are a sort of referendum. In what way would a detailed referendum do any better? In none.

It is not the ballot itself—whether as we have it or otherwise—that does the trick; it is the knowledge back of the ballot. It is insensate to agitate to-day for a referendum. Such agitation is a sham on the part of people who are unable to impart the knowledge

that alone can make the ballots effective.

Furthermore, to-day the referendum would be additionally valueless. We are living under the capitalist system. That system means a tangle of conflicting interests. The laws passed are for that reason complicated in the extreme. Even men whose business it is to understand them disagree. What ability will the majority of the voters have to understand those laws and intelligently pass upon them. The workers have to spend most of their time in earning a living. It is absurd to demand of them to give judgment on the complicated laws that are passed.

The referendum can be of use only in the Socialist Commonwealth, where, conflict of interests being wiped out, the regulations of society will be simple and easily understood.

A truce of this quackery.

If the "evidence" given by the Labor Fakirs in their trade journals and speeches were in the nature of the evidence given in Court—UNDER OATH, is there any of them that could escape subsequent conviction on an indictment for perjury? Hardly.

Here, for instance, is the Gompers-Strasser, Indianapolis, Ind., "Cigarette-makers' Official Journal" for last April with this bit of "evidence":

"We have evidence in hand that shows the most of their members [Pioneer Cigarette-makers of the Socialist Trade & Labor Alliance] are ex-members of the Cigarettemakers' Union, who were expelled for scabbing in the Seidenberg & Company strike."

while the official signed and sealed, declaration of the said Cigarettemakers' Union itself is as follows:

"The 'Committee,' which reported that expelled members of our union had been organized into the Pioneer Cigarettemakers' Alliance, did so on its own responsibility, and had no such instructions from our union; the statement was false."

Perjury is a felony punishable in this State with imprisonment for as long a term as ten years. What chance would Gompers, Strasser, Perkins, Brown, Prince, Modest and several others, connected directly and indirectly with this pack, have of escaping a striped suit, the chain gang, a clean shave of head and face, and a long residence in the penitentiary if their statements, thoroughly known to them to be false and to be the concoctions of their own pack, were given under oath?

But miserable wretches, they are desperate protectors of a desperate, crumbling cause.

On Thursday, the 28th instant, 48 hours before the annual May Day demonstration of the Socialist Labor party of Greater New York and vicinity, there appeared under the heading "Socialist Renegades," the following article in a New York paper:

"The mass meeting and parade of the Socialists in Union Square next Saturday evening is to be made the occasion of a pro-Spanish and anti-American demonstration. The parade and mass meeting is held every year, and is held ostensibly for the purpose of reinforcing the shorter workday movement, but really to agitate for the principles of the Socialist Labor party. The 'Volks-Zeitung' prints an editorial headed 'Friend and Foe,' and in it declares that the Spanish and American Socialists are one in blood and spirit. It said that there is no difference between Spanish and American capitalists, and that the common purpose of both is to oppress the workingmen. The editorial is of the usual Socialistic papeworm length, and concludes by appealing to the Socialists to publicly express their sympathy for the Spanish toilers at the shorter workday demonstration on Saturday, and to do this in spite of American feeling and sentiment. The heroic struggle of the Cubans for political liberty is not even considered, and the assertion is made that the Spanish and American workers can have no interest in a war between the two nations.

"Many of the Socialists are indignant over the article, and say it will lower the cause in the eyes of organized labor. Hundreds of Socialists threaten to stay away from the meeting, or, if they attend, to denounce the party for its advocacy of the cause of Spain. They say the speakers are placing themselves in a position of danger, and that they will surely be mobbed if they dare to denounce the Cubans and Americans. They are trying to impress upon them the unpopularity of their move and its danger.

"The police are making extra preparations in the event of a riot or hostile demonstration, and the Park Commissioners, who issued the permit, may prohibit the meeting altogether."

There is no special point in the fact that the article appeared in a capitalist paper. Of course it did. The special point lies in the class of capitalist paper that published it. What special class of capitalist paper was it and what its name? It was the policy-shop "Daily News," a Bryan Democracy paper!

That the McKinley, or gold standard papers should beat the drum "patriotic," and try to browbeat the people into a war furor is natural. Such excitement usually rebound to the benefit of the party in power; that, indeed, is the purpose of the war: insure a gold standard administration, insure the defeat of the Bryan standard. Already more than one Bryanite in Congress has "tumbled to" the trick, and is "kicking." But what shall be said of the inherent poltroonery of that Bryan paper, that can be so far cowed by its political adversaries as to become more McKinley than the McKinleyites, and do, what these have not yet thought of doing, seek to inflame popular prejudice—to its adversary's profit?

The whole article, reproduced above,

bears the filthy earmarks of the moral turpitude of its policy-shop source.

Contrast that with the manly stand of the small Socialist corps, holding aloft—and all the more firmly by reason of the fierce storm now raging all around it—the banner of its exalted, humane and scientific principles; contrast that with this poltroon Bryan paper whooping things up to the detriment of its own party, and cowardly trailing its colors—for safety!

The Cleveland, O., "Citizen" gives this interesting comment upon a recent "victory" of Gompers:

"The local butchers are not bubbling over with enthusiasm on account of the adjustment of the long-pending difficulty with the Armour Co., of Kansas City, and they ridicule President Gompers' flamboyant boast that 'we have won a victory.' It is pointed out by a prominent member of the local union that not a single concession was won, and that the agreement entered into sacrifices the strikers, and is, in fact, a complete surrender. The Armour people say that they have not been, and are not now, antagonistic to the organization of their employees for the bettering of their condition, and that they have always been ready to meet union committees to adjust grievances. For this reason Gompers raises the boycott and talks glibly about winning a victory. The old and prevailing conditions are to be obtained, and nothing is said about the original grievance of the firemen, reinstating the old employees, discharging the scabs and the obnoxious foremen who insulted women—or any of the other grievances."

Such is the nature of the labor fakir's "victory" everywhere. That is the reason they are never bragged about on the spot where the alleged victory was won, but, for that spot, the bragging of "victories" won elsewhere are reserved. Thus among the New Bedford weavers, nothing is said by fakir speakers about weavers' victories, but a good deal about the "victories won by the miners"; and among the wretched miners, all allusions to any "victories" won by them are carefully avoided, while they are stuffed with accounts of "the glorious victories won" in distant New Bedford.

The following, from the Kansas City "Labor Record," proceeds. It is to be hoped, from a revulsion of feeling, brought on by the late indecent collapse of the Armour strike, that may reach deep and wide:

"The 'business interests' of the Armour Packing Company seem to have a great deal of influence with the executive officers of the American Federation of Labor."

It is high time, indeed, that the rank and file of the workers should understand that the A. F. of L. executive officers are there for the business interests of the capitalist class, and for nothing else. Smash the pure and simple labor fakirs!

The Toronto, Canada, "Citizen and Country" has a queer article with the queerer title:

"Religion and Land Question."

If the single tax limps sadly on its economic leg, the limping on its theological leg is infinitely sadder. It argues:

"God, not man, created the land; therefore . . .

What conclusion can be drawn or expected from such premises other than:

" . . . therefore, no man shall hold it, it shall be held by all and enjoyed in common."

But no, the single-tax priesthood, after declaring that the land is not the creation of man, proposes to leave that creation of God in the hands of individual men, but insists that what shall be held in common shall be, not the land, oh, no! no confiscation! but what?—the proceeds of that land, which is the product of human labor!!!

It is no wonder that the genuine single taxer, not the "single taxer in transit," not the "ultimate Socialist," but the genuine article "single-taxer," looks like a politician out of a job.

The April issue of the Brooklyn, N. Y., "Bakers' Journal," organ of the Journeymen Bakers' and Confectioners' International Union, once filled with dirt against THE PEOPLE, contains a letter from Frank Hueber, of Cleveland, O., with this passage:

"I can not say who wrote the article on the Cleveland bakers that recently appeared in THE PEOPLE. Whoever wrote it, I must frankly admit that what the article contained was the truth.

"Our, like all these other, bakeshop laws, was brought about in order that, as THE PEOPLE stated, Weissmann's ex-Anarchist associates, who, together with Weissmann, went into capitalist politics, should get political jobs at the expense of the patient public, and to keep the bakers still longer in the wilderness, so that they may be exploited politically."

Refreshing indeed! And how was this change of heart brought on? By the relentless warfare waged in these columns, exposing Weissmann, that boon companion of the A. F. of L. leading labor sheebs.

The present appearance presented by the "Bakers' Journal" will be the appearance presented in the process of time by the rest of the trade papers. In one after another, the impure editors we are now struggling with will be sacked, they sinking in the darkness of deserved contempt, while the integrity of THE PEOPLE will rise and be recognized—to the solidification of the American working class.

The battle is to Right.

The receipt of a sample copy of this paper is an invitation to subscribe.



UNCLE SAM &amp; BROTHER JONATHAN.

Brother Jonathan (with a face wreathed in smiles)—Well, at last we are going to see good times!

Uncle Sam—'Tis about time we did. But I fear you are no better a prophet now, than you were the night of the election of your "Advance Agent of Prosperity." You said the same thing then.

B. J.—I missed it then; but this war, a good strong, vigorous—

U. S.—bloody—

B. J.—Yes, bloody, too, if you like, war is just what we needed.

U. S.—You puzzle me, man. You don't look like a rowdy, nor yet like a beast of prey. I have known you long, and, during that time, I never yet found you to be cruel.

B. J.—Well, really, I don't think I am.

U. S.—And, what is more, I don't think you are; well then, that a man who is not cruel should revel in a misfortune—

B. J.—But I don't revel in the misfortune. I regret that, I do really. What I revel in is the good times it will bring on. There will be suffering, and death, and all that, but out of that bath of blood we shall—

U. S.—We? You mean the survivors, and then only those of the survivors who have not been thrown into mourning for a father, a son, a husband, a brother, a friend—

B. J.—Well, yes. But these survivors will be numerous enough, and they will then flourish in the good times, while now they languish in bad times. Just think of the amount of money that a war sets in circulation, and just think of the higher wages that the workers will get when their numbers have become fewer through the accidents of war!

U. S.—Horrible! Even if it were so, what a commentary on a social system that can not keep itself afloat without periodical massacres! What a commentary on the morality of such a civilization that, calling itself Christian, has for its basic necessity the perpetuation of hatred between nation and nation!

B. J.—But don't you see?—

U. S.—No, I don't. But worse yet, you are wholly wrong. Not if a million workers were killed off would that do any good now; there are now more than double the number out of work. And, again, that increased expenditure of money will now have for its only effect to throw more of it into already bursting purses. No, no; from the sufferings of the war we shall drop into still greater misery. Mark my word! The disease of Capitalism has become too desperate to be relieved by even such methods. Shame, Jonathan, upon your social system, that it not only makes you ignorant, but makes massacre acceptable to one otherwise not a fiend!

## THE MODERN PIRATES.

In the days of old  
The pirate bold  
Clung to the rolling seas,  
On the vast expanse  
Where the billows dance  
He felt him most at his ease,  
When he scuttled a boat  
Or cut a throat  
'Twas quite convenient then  
To be up in the "Roaring Forties"  
Or down on the Spanish Main.  
At least it was so in the days of old,  
When rogues were timid and honest men bold.

The sea is swept clean  
From the robber's spleen;  
The black flag flutters down,  
One may sail away  
By inlet and bay,  
For the pirate has come to town.  
He has doffed his boots  
And outlandish suits,  
He is dressed like the upper ten;  
Disguise and weapon he needs no more  
For fishing the purse of the citizen,  
For these are not the days of old;  
The good man is timid, the rogue has grown bold.

Instead of the sea  
The city must be  
The fount whence fortune flows;  
He will pocket a street  
In a fashion neat  
Without ever coming to blows,  
In a big combine  
He will intertwine  
Himself with a resolute few  
Who are keen and strong for work ahead,  
And can go with a rush straight through,  
Since they know that gone are the days of old,  
When rogues were timid and honest men bold.

The people asleep  
Poor count may keep  
Of tricks that are played by the crew;  
But the people awake  
A turn may take  
Sternly to reckon with you,  
To wrong and greed  
Right at last may succeed,  
And of outraged justice the sword  
May be lifted at length  
To smite and slay  
The enemies of the Lord.  
Then our day shall be as the days of old,  
With the rogues grown timid and honest men bold.

—HERBERT WELSH.  
Sidney, Australia, "Worker."

Milwaukee, Wis.

Comrade J. Rummel, 310 15th street, is authorized agent. All subscribers in arrears are requested to settle with him at once.







## THE DEBATE.

NEW YORK CITY, April 24, 1898.

Debate of the Boot and Shoe Workers' Union (A. F. of L.) versus the General Council of Shoe Workers (S. T. & L. A.), at Teutonia Hall, 16th street and 3rd avenue, New York City, April 24, 1898.

Participants:  
John F. Tobin, and  
Frank A. Sieverman,  
representing the Boot and Shoe Workers' Union;  
William L. Brower, and  
Daniel De Leon,  
representing the General Council of Shoe Workers.

The meeting was called to order by Miss Katie Pryor, Secretary of the General Council of Shoe Workers.

MISS PRYOR:—This meeting has been called to discuss the question, "Which is the better organization for the shoe trade, the Boot and Shoe Workers' Union, or the General Council of Shoe Workers, of the Socialist Trade and Labor Alliance?" I introduce as the Chairman of the meeting Comrade Harry Carless, of Newark, N. J.

CHAIRMAN CARLESS:—Fellow Workmen—I have been asked to preside here this afternoon. It has been intimated to me that it is unnecessary on my part for any remarks whatever to be made; but simply to state here that the speakers this afternoon will follow in this order: first, Comrade Brower, representing the General Council of Shoe Workers; then John F. Tobin, representing the Boot and Shoe Workers' Union; Comrade Daniel De Leon, representing the General Council of Shoe Workers; and Frank A. Sieverman, of Rochester, representing the National Shoe Workers' Union—30 minutes each. And then at the close—the rejoinder—the order of speaking will be reversed. John F. Tobin will lead; next William L. Brower; next Frank A. Sieverman, and last Daniel De Leon—10 minutes each. Now without any more remarks I shall call upon William L. Brower.

BROWER: Mr. Chairman and Shoe Workers—The General Council of Shoe Workers was organized on May 1, 1892. There was no central organization of the Shoe Workers prior to 1888, until the Council was established. During 1892, we had trouble in Cousin's factory. That trouble could have been won had the factory remained true to the organized shoe workers at that time. During 1893, the Council took up a line of work to stop the quarrelling of the various factions of shoe workers in the East; and succeeded. In 1894, in bringing about a conference of those various factions, until they organized a General Labor Committee. After they were organized a question arose as to representation and as to not to create any confusion we immediately stopped communicating with them. Also in 1894, there is not a shoe worker in this town but knows that a strike took place in John J. Latteman's factory. This strike was caused by seven different grievances, one of which was that the superintendent had suggested to sisters of the union immoral practices as a means to make up for the reduction. This strike lasted for seventeen weeks, and during that time a number of people took the places of those that came out. Various discussions took place among the organized shoe workers, until a conference was held in the city of Boston in 1895, and there the Boot and Shoe Workers' organization was established. Prior to the establishment of the Boot and Shoe Workers' Union, one of the delegates here to-night wrote me to request the Council of Shoe Workers or locals to attend that Convention; and in part he says, going on to speak of new trades-unionism, that the old rule that all organizations of shoe workers had been started in was one that he did not care to see the new one started out in. In reply to this communication, owing to the action of the various councils of the East, I told him that we did not think we would be represented at the conference. This conference was held. The people that represented the new trades-unionism were defeated, just as the Council of Shoe Workers of this vicinity anticipated when that organization was to be launched. In the next communication I received from one of the speakers here—I mean Mr. Tobin—he says, "Keep your eye onto us and see whether what you predict will be a fact or not." Well, the Boot and Shoe Workers' Union was organized. What did they do then to continue or try to build up their organization?

In the city of Lynn there had been two strikes just before the organization of the Boot and Shoe Workers' Union, the strike of Flynn's and that of Faunce & Spinnery's. The various organizations of the city of Lynn were under a mutual agreement, whereby if one had trouble, the others would stand by it. When this strike occurred, the Shoe Workers agreed they would never go back until such time as the strike was won or a satisfactory agreement should be arrived at by the organization. Notwithstanding that agreement, the organization that went into the Boot and Shoe Workers' Union, and which were part and parcel of that agreement, organized those who took the places of the strikers. The organization of the Boot and Shoe Workers of the city of Lynn ever since that time amounts to nothing.

After this trouble of the Shoe Workers in the East and knowing of the difficulty that was transpiring there, we made up our mind that we had taken the correct stand and still remained true to the organization that we were attached to at that time, i. e., D. A. 49, K. of L. While remaining true to that organization, we answered the various calls from the East whenever there was trouble there by keeping the men away as much as we possibly could; so much so that No. 32, the Lynn Lathers' Protective Union, sent a communication to the council, extending a vote of thanks for the assistance we had rendered them. Also in 1897, when there was trouble in Plant's factory and they were trying to get cutters in this part of the country to go on and take the places of people there, another communication came and they thanked us for the assistance we gave them at that time.

After the Washington General Assembly of the K. of L. and after we saw then that the Knights of Labor was not the organization we should continue with, we came back and reported

to our people, each organization met and decided to repudiate the acts of the General Assembly, and of the officers also, and we then helped to organize and affiliated with the Socialist Trade and Labor Alliance. We realized that it was necessary to place the plan of the organization of the shoe workers in such a position that we could go to the shoe workers that were unorganized and appeal to them to organize on a basis where they could receive some direct benefit; and from that time we have advocated the Socialist Trade and Labor Alliance; but neither did the Boot and Shoe Workers' Union develop in progressing lines, nor did they use the Council of Shoe Workers in the same manner that we had used them up to that time. When some of our members went to Syracuse they wrote back to us that those people refused to recognize them. When our committee went to Rochester one of those people refused to recognize them. Our committee came back and reported, and said it is a shame that we cannot have the organized shoe workers of New York recognized by people outside. Why was this? In the second report of the Boot and Shoe Workers' Union the National Secretary of that body made certain recommendations, and among them was one in relation to cards. At that convention this resolution was adopted: "No organization shall recognize the card of the National Boot and Shoe Workers' Union; provided it shall be left to this Union to decide whether or not they shall recognize the cards of persons going outside of the jurisdiction of the Boot and Shoe Workers' Union; provided they are members of the Boot and Shoe Workers' Union." This caused considerable trouble; but there was a city in this country that did refuse to recognize that. Sister Nason's attitude in the Convention of the Boot and Shoe Workers' Union demonstrated clearly that she recognized new trades-unionism; she sent us transfer cards and she returned them; when our members went there she accepted us on transfer cards; so both organizations worked in harmony. On May 6, 1897, the Secretary of the Council, Comrade Pryor, received this letter from Sister Nason: "I finished my labors of two years here to-night, and I must say it has been one of the saddest disappointments of my whole life. I expected too much, perhaps, or perhaps was not capable of carrying out what I wanted." Why? Because the Boot and Shoe Workers of the City of Haverhill were almost gone to pieces. There are two of the largest shoe centers in this country, i. e., Haverhill and Lynn, both of them under the Boot and Shoe Workers' Union, claiming to have officers representing new trades-unionism, but going to pieces from, I suppose, the advancement of capital, which they were unable to understand from the "teaching" they received from the general officers.

I will now come back again to the city of New York. We proceeded here carefully and took in people, told them what they were joining, and asked them whether they were satisfied with the obligation which we gave to them, which is very simple, and also told them that they could never expect to better their condition by economic action only. These members recognized it to a great extent, and the various lectures which we have had on the floor have been attended by the members quite well.

Last November, the 23d, Latteman's shop, which had disorganized to a great extent the shoe workers of this city, sent word requesting me to call at Mulberry street, 248 I think the number was, as they wanted to organize. I went there and found men who had gone in during the strike of 1894 among the crowd, and I said to them: "Boys, I will organize you, but I cannot take in those who are under discipline by the council." Among the names appear those of Casper Wiglesley and Gibson Greenberg, both of whom turned in during that strike, and a fellow named Giuseppe Napoleone. I spoke to them, and said they could hold a meeting on a Saturday. I told them all that were right we would take in; the rest I wanted to submit to the Board for their action. On that Saturday I found that the printing trade was quite interested in organizing the shoe workers. The position that I had taken in Mulberry street had proven to the shop's crew that the discipline which the Council held over them would be enforced, and they wanted to shirk it. I also found in conversation with Tobin, Mr. Ross, one of the greatest scabs that ever walked the city of New York, a man that left the shipping department to take the strikers' place during Latteman's strike, and was the prime mover in organizing Mr. Tobin's Boot and Shoe Workers' Union that we have in New York to-day. Mr. Tobin never inquired as to the material he was organizing; he went on; and his organization was established. What do we find this organization does a short time after it was established? It was well known among the shoe workers that we were about to raise wages in Weill's factory; the employees, in order to enforce the demand, had to strike. The following Saturday, in walked Mr. Clark, of Mr. Tobin's organization, and informed Mr. Weill that it was an outrage to think that his employees should ask for an advance in wages after his drummers had secured orders for the season. He also said that the Council amounted to nothing; that he represented the only organization of shoe workers in this country. He came up to where we were meeting, and he says: "I come up here to organize you"; and the people said: "We are organized already."

On the 25th of March members of the Boot and Shoe Workers went in there and asked for jobs. I am able to prove to-day that members of Tobin's new organization did so. Mr. Clark came around at different times trying to persuade the people, but notwithstanding all his persuasive powers the members thought the Council was an organization good enough for them, and did not propose to change.

Now, Comrades, coming back to what we believe is the proper organization. Is there a body of men, is there a shoe worker to-day who can look over the various forms of the organization of our craft, and say, where we are organized upon economic lines only that organization is going to be a success? If they can, I will say for one I have not found that one in the district of New York. They all have to admit that the powers of the government are used every time that the toiler attempts to do anything to better his condition. This being a fact, and after our experience in the Knights of Labor, after

the Shoe Workers' experience in the International Union, after their experience in the Lathers' Union and other organizations that have preceded, the ones in existence at the present time, was it not quite likely that they could not be trapped a second time? Is it not also a positive fact that the very men who oppose the Socialist Trade and Labor Alliance to-day will tell you to-day that there is only one party for the people, and that it is by the combining of political action with the economic action, and that only, that they can succeed?

I wish to call your attention to Mr. Tobin's remarks in an article that he wrote in 1895: "The old style pure and simple trades union is unable to cope with conditions as they now exist, as the strike and boycott which are against the manufacturer or combination of manufacturers will fail, for the reason that the great army of the unemployed will not follow, they not being attached to any organization, and it being impossible to attach them. They are on the verge of starvation, become scabs, and if only allowed to work for a short time they serve to break the backbone of any strike." Those are his own words. The old organizations of the East had leaders who traded in the various political parties for positions, which cannot be denied, men who led the National Unions climbed each and every one into some political position either with the Democratic or Republican parties. Mr. Tobin was correct when he made those utterances, and still to-day he goes out and advocates "union label," "abolition of the State prison laws," and things of that kind, without saying a word about holding to the only class-conscious political party in the land, when he knows full well that the other political parties of to-day will never give to the wage-workers those rights, for they are led by men who represent capital, men who represent capitalist interests, men who represent everything in opposition to us; and yet he advocates merely these props of the capitalist system trying to make his hearers believe that he can accomplish great results by such means! I do not believe in such methods. I believe it is useless to advocate economic measures unless we come out straight, strike straight from the shoulder and say: "Boys, there is only one political organization for you to-day; you have seen the Democratic party in power; you have seen the Republican party in power; you have seen what they have done for you; those who were in the city of Brooklyn strike; those who have heard of Hazleton know what they did there, both in the Democratic and Republican party; and since we have these lessons so plainly before us, when Mr. Tobin advocates political action, is there any use to do so without clearly mentioning the Socialist Labor party? If they say there is, it means to leave you exposed to the Democratic and Republican parties, where you will get just what you don't want. I say we don't want anything like that at all. If we want politics, which we do—we should strike out from the shoulder and say we want to use class-conscious politics; and the only party based on such politics is the Socialist Labor party. The Socialist Labor party being based on those principles, having for its ally the Socialist Trade and Labor Alliance, we contend, as we go forth and preach this doctrine to the toilers of this country, that we will win them away from the trades union, which is bolstering up capitalist parties—to a system of unionism that we can rally around, and thereby establish the Co-operative Commonwealth. (Applause.)

When we hear men talk that know that these things are positive facts, and try to dish out old remedies by the teaspoonful, it is enough to make any one smile and laugh; but such are the methods that they adopt. Some of them will tell you that in our organization we can't get these things in our time because our organization is still small. I want to ask you people here if the men of Cuba had waited until they had organized a great, magnificent army to free themselves from Spain, do you suppose they would ever have been free? Never in the world. Therefore we claim this, that the Socialists of to-day who are attached to the Alliance, who are teaching other trades, the members of the Alliance who are backed up by the Socialist Labor party, are doing similarly to Ben Franklin's suggestion during the Revolution, and are doing the same as the men in Cuba to-day when they first advocated the liberation of that fair island from Spanish tyranny. Both are on the same plan. Both should be looked at in the same light.

There are a number of other things, Comrades, that I can say, but time is limited in a debate of this kind. I have had to go as rapidly as I possibly can over the various things and make my conclusions as quick as I can, to keep within the limit; but I can say this in conclusion, that it was the aim and the object, and is the aim and the object of the shoe workers of the city of New York to continue on the plan that they have established, and the men that have done wrong to them on economic lines they propose to discipline; and to the people here who have gone into this other organization, men who imagine they have great things to receive from Mr. Tobin's union, and think that in the case of an economic struggle, strikes, etc., great assistance will be given to them, people who believe there is a great army back of them, I want to say that in a short time they will find it is all bosh; they will not get what is promised to them. The sentiments of the shoe workers and people are changing very rapidly; much more so than the speakers here on the other side will try to make out. The position of the shoe workers, the condition they are rapidly being driven to, is bringing on this change. This is the natural outcome of the system we are living under, the natural outcome of the condition which the Socialist Trade and Labor Alliance and the Socialist Labor party are trying to improve and overthrow. (Applause.)

The English translation of Karl Marx' "Eighteenth Brumaire," that recently ran through THE PEOPLE, is now to be had bound in an elegant volume of 78 pages, with Marx' picture as frontispiece. This work is of great value. No Socialist, even though he be no student, and no student even though he be no Socialist, can afford to be without it. Apply Labor News Co., 64 E. 4th street, N. Y. city. Price 25 cents.

NEW YORK LABOR NEWS CO., 64 East 4th street, New York, N. Y.

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## THE DAILY PEOPLE

\$50,000 FUND.

Amount Pledged down to May 4th, 1898.

\$4,575.

Pledgers will please keep in mind the dates on which their payments fall due, as per printed list, and remit promptly. If any error appears on the list, correct with equal promptness.

THE DAILY PEOPLE COMMITTEE.

134 William St., N. Y.

## OFFICIAL.

## SOCIALIST LABOR PARTY.

NATIONAL EXECUTIVE COMMITTEE—Secretary  
Henry Kuhn, 134 William street, N. Y.  
NATIONAL BOARD OF APPEALS—Secretary  
Robert Bandlow, 135 Champlain St., Cleveland, O.

NOTICE.—For technical reasons, no party announcements can go in that are not in this office by Tuesdays, 10 p. m.

## National Executive Committee.

Session of May 3rd, with Comrade Hickey in the chair. The financial report of the week ending April 26th, showed receipts to the amount of \$10,688; expenditures, \$35,641; balance, \$4,441. Comrade Vanderpoorten sends word that he resigns from the committee and the Secretary was instructed to call for nominations to fill the vacancy. Comrade Alfred C. Kihn, then Secretary of the Committee on Charter and Awards, reported that the design for charter arrived from London, that he will get estimates for printing same and be ready to make full report at next meeting. New Bedford asked for aid in a special congressional election that is to take place shortly. Resolved to aid them by sending speaker. Several Ward branches of Section St. Louis asked for a decision as to whether their local by-laws are in conflict with the national constitution. It was decided that their by-laws do not conflict. Resolved to forward to the comrades of Spain the resolutions adopted at the New York May Day demonstration.

L. A. MALKIN, Recording Secretary.

## General Agitation Fund.

Previously acknowledged \$18.68  
On list No. 11, collected by Gust. Lang— 7.20  
Mer. Milford, Conn.— 2.20

Total—\$28.08

HENRY KUHN, Fin. Secy.

## Connecticut.

HARTFORD.—The American Branch will hold a discussion meeting at Good Templars Hall, 361 Main street, this evening at 8 p. m. on the subject: "Workingmen, Guard the Ballot."

## Pennsylvania.

PITTSBURGH.—At a special meeting of Branch 3, Section Pittsburgh, David Melnikoff was expelled for taking part with a political party other than the S. L. P. He spoke at public meetings advocating the election of the Municipal League, a counter-revolutionary candidate. The Jewish party paper is requested to publish this, as the expelled member was a Jew.

C. H. RUPP, Secy. Br. 3.

## May Day Conference.

The delegates representing the various trade and labor organizations, and subdivisions of Section Greater New York, S. L. P., in the above conference, are urgently called upon to attend a special meeting to take place next Saturday, May 7, 8 p. m., at the Labor Lyceum, 61 East Fourth street, New York. The willful and high-handed interference on the part of the Chief of Police in prohibiting our parade and mass-meeting on Union Square, last Saturday, to celebrate International Labor Day, after permits had been issued for the same, should be taken up at once and considered by the conference. The City Executive Committee of Section Greater New York, S. L. P., at its regular meeting last Monday, decided to prefer charges against the chief of police before the Police Commissioners and to arrange a protest meeting in some large hall in the city. This matter will be laid before the conference. This is a matter of vital importance to the progressive workmen of Greater New York; no delegate should fail to attend.

The Arrangement Committee of Conference.

L. ABELSON, Secretary.

## Daily People Minor Fund.

Previously acknowledged \$2,197.15  
Frank Gayer, Collinsville, Ill.— 1.05  
H. Bricher, Philadelphia, Pa.— 1.25  
Herm. Reich, New York City— 1.00  
Gus Weiss, Fort Worth, Tex.— 1.00  
Chas. Lubin, New York City— 1.00  
S. Weinberg, Council Bluffs, Ia.— 1.00  
F. Kochendorfer, New Albany, Ind.— 1.00

Total—\$2,224.40

HENRY KUHN, Fin. Secy.

## Socialist Literature.

Price of the following Tracts and Party Platforms, \$1.50 per thousand.

1.—"What shall we do to be saved?" A Sermon to Workingmen, by Henry Kuhn.  
2.—"Socialism," by William Watkins.  
3.—"Why American Workmen should be Socialists," by H. G. Wilschire.

4.—"Social Effects of Machinery," by Frank W. Cotton.  
5.—"Socialism." Extracts culled from Robert Blatchford's "Merrie England."

6.—"A Plain Statement of Facts," by Hugo Vogt.  
7.—"Middle Class Municipalization and the Municipal Programme of the Socialist Labor Party."

8.—"An Appeal of the Irish Socialist Republican Party to the Working Class Irish of America."

9.—"An Appeal to the Workers to Enroll Themselves in the Ranks of the Socialist Labor Party."

10.—"The Platform of the Socialist Labor Party" (with comments in the following languages, four pages, English, German, French, Italian, Slavish and Jewish).

11.—"Attitude of the Socialist Labor Party Towards Trade Unions."

"The Firebrand." A humorous comedy in one act. (Adapted from the German.) Price, 1 cent per copy; 1,000 copies, \$2.00.

"Women in the Past, Present and Future," by August Bebel. 2c.

"The Development of Socialism from Utopia to Science," by Frederick Engels. 5c.

"The Proletariat." "The Class Struggle." "The Communist Class." "The Co-operative Commonwealth," by Karl Kautsky, adapted by Daniel De Leon. Each 5c.

"Capital," by Karl Marx, 4 parts. Each 30c. Cloth, \$1.75.

"The Eighteenth Brumaire," by Karl Marx. 2c.

"What Means This Strike?" Address delivered by Daniel De Leon in New Bedford, Mass. 5 cents.

"Reform or Revolution," by Daniel De Leon. 5 cents.

"Erin's Hope. The End and the Means," by James Connolly. 5 cents.

Proceedings of the Ninth Annual Convention of the S. L. P. 10 cents.

"Manifesto of the Communist Party," by Karl Marx and Frederick Engels. 10 cents.

"History of the Paris Commune," by Lissagay. 25c.

"History of the Paris Commune," by G. B. Benham. 25 cents.

Send your order to  
NEW YORK LABOR NEWS CO.,  
64 East 4th street, New York, N. Y.

The receipt of a sample copy of this paper is an invitation to subscribe,

## Random Shots.

(Continued from Page 1.)

The Seventh and Thirteenth Regiments will hug their friends.  
Mama's boy will stay at home  
From the surging battle-line.  
Until the bread riots break out.  
They will conceal their patriotic pride.  
These heroes of the gallant Seventh Regiment.

## Chorus—

We don't want to fight.  
But, by Jingo, if we do.  
We'd rather fight in the Greater New York.  
Against the hungry crew.  
We could beat them into pulp;  
We could thrash them black and blue;  
This would keep us from going to Havana.

There is a good deal more truth than poetry in the last verse.

The advance agent of the trusts' prosperity never came near the proletariat. Stagnation in business continued, with every prospect of it growing worse. Hence the war. The government that for three years policed the Cuban waters now turns round in a burst of patriotic ardor to free (?) the Cubans, thinking to distract attention from home. An old trick. But the stagnation will continue, until finally the proletariat, driven to desperation by hunger, will revolt in solid ranks at the polls. Then the capitalist class may do what the Southern Bourbons did, and take up arms. They will then call upon the "gallant" Seventh and Thirteenth Regiments.

But will these respond when the workers are seen united and in force, ready to resist the violation of the suffrage laws?

Yes, they will respond, as they do now, to their coward instincts and skulk away.

THOMAS F. HICKEY.

## How to Organize Sections.

All persons dissatisfied with present political and economic conditions, and who believe that the land, water works, gas works, telephone, and telegraph lines, the commercial highways on land and sea, with all their appurtenances and equipments; all the mills, mines, factories, machinery, means of production and agencies of distribution, created by the efforts of the laboring class through all the centuries of the past, ought of right to be nationalized, and operated for the benefit of collective humanity, and who are convinced that the disinherited producing class can and must transform the capitalistic methods of production and distribution into a social and co-operative system, are hereby invited to identify themselves with the Socialist Labor Party, which alone goes to the root of our social and economic evils.

1. Any ten persons may organize themselves into a section, provided they accept the platform and constitution of the S. L. P., and sever their connection, absolutely, with all other political parties.

## 2. OFFICERS TO ELECT.

1.—ORGANIZER.  
2.—Recording and corresponding secretary.  
3.—Financial Secretary.  
4.—Treasurer.  
5.—Literary Agent.  
6.—Chairman, each meeting.

## ORDER OF BUSINESS.

1.—Reading of minutes.  
2.—New members.  
3.—Correspondence.  
4.—Financial Report.  
5.—Report of Organizer.  
6.—Report of Committees.  
7.—Unfinished Business.  
8.—New Business.

4. There shall be no initiation fee charged. Amount of monthly dues is fixed by each section. A monthly remittance of ten cents per member shall be made to the National Executive Committee.

5. A full report of the first meeting, including a list of members, with inclosure of 10 cents per capita, is necessary to obtain a charter.

6. Per capita checks are furnished by the National Executive Committee at 10 cents each; such checks are pasted in monthly column on the membership card, and charged to members at such excess rate as will cover the amount of dues fixed by the section.

7. Each section shall hold a regular business meeting at least once a month, and semi-monthly meetings for public discussion or lectures on political or economic questions.

8. Quarterly reports of the numerical strength and financial standing of members, party progress and prospects, shall be promptly sent to the National Executive Committee.

9. Any person residing in a city or town where no section of the party exists may make direct application to the National Secretary, inclosing one month's dues, and will thus be enrolled as members at large.

For pamphlets, leaflets, platforms and other information, address the National Secretary, Henry Kuhn, 134 William street, New York City.

## Boston, Mass.

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## Trades and Societies Calendar.

Standing advertisements of Trades Unions and other Societies (not exceeding five lines) will be inserted under this heading hereafter at the rate of \$5.00 per annum.

Organizations should not lose such an opportunity of advertising their places of meetings.

Carl Bahr Club (Musicians Union). Meetings every Tuesday at 10 a. m., 234 East 4th street, New York Labor Lyceum. Business Secretary: Fred.

Central Labor Federation of New York (S. T. & L. A., D. A. No. 1). Meets at 230 every Sunday afternoon at 4 East 4th street, New York City. All bona fide trade and labor Unions should be represented. Communications are to be sent to the corresponding Secretary, Ernest Bohm, 64 East 4th street, New York City.

Clergymen's Progressive International Union, No. 90. Office and Employment Bureau: 64 East 4th street, District I (Belmont), 234 East 4th street, every Saturday at 8 p. m.—District II (German), at 213 Forsyth street, every Saturday at 8 p. m.—District III, meets at 167 avenue A, every Saturday at 8 p. m.—District IV, meets at 315 West 42nd street, every Saturday at 8 p. m.—The Board of Supervisors meets every Tuesday at 1421 2nd avenue, at 8 p. m.

Empire City Lodge (Machinists), meets every 2d and 4th Wednesday evening at the Labor Lyceum, 64 East 4th street. Secretary: PETER STAPLE.

German Waiters' Union of New York, Office: 335 Bowery, Union Hall, 1st floor. Meetings every Tuesday at 8 o'clock P. M., in District I, meets at 315 West 42nd street, every Saturday at 8 p. m.—The Board of Supervisors meets every Tuesday at 1421 2nd avenue, at 8 p. m.

Musical Protective Alliance No. 1028, D. A. 49, S. T. & L. A., Headquarters, 79 E. 4th street. Meetings every Friday at 8 o'clock noon. Fred Hartmann, Pres.; Fred Woll, corr. Secy., 79 E. 4th St. J. S. Krings, Business agent.

Metal Spinners Union of New York and Vicinity meets every second and last Friday in the month at 8 o'clock at 231-233 E. 34th Street.

Section Essex County, S. L. P., meets the first Sunday in each month at 3 p. m. in the hall of "Essex County Socialist Club," 75 Springfield avenue, Newark, N. J.

Scandinavian Section, S. L. P., Meets 2nd and 4th Sunday of every month at 11:30 o'clock a. m., at Teutonia Assembly Rooms, 16th street and 3rd avenue, New York City. Subscriptions orders taken for the Scand. Socialist Weekly, SCAND. AM. ARBEITAREN.

Socialist Science Club, S. L. P., 84th Street, D. A. 49, S. T. & L. A., Headquarters, 79 E. 4th street. Open every evening. Regular business meeting every Friday.

Progressive Clothing Cutters & Trimmers Union, L. O. 68 of S. T. & L. A., Headquarters, 64 East 4th street, Labor Lyceum. Regular meeting every Thursday evening, at 8 P. M.

Workingmen's Children's Death Benefit Fund of the U. S. of America.—The Executive Board meets every second Wednesday in the month at 8 o'clock P. M., in the Teutonia Hall, bet. 51st and 52nd St., Second Ave. Financial Secretary: Reinhard Lachner, 512 East 51st street.

Arbeiter Krank- und Sterbe-Kasse für die Vor. Staaten von Amerika.

WORKMEN'S Sick and Death Benefit Fund of the United States of America.

The above society was founded in the year 1841 by workmen imbued with the spirit of solidarity and socialist thought. Its numerical strength at present composed of 155 local branches with more than 13,000 male members is rapidly increasing. Among workmen who believe in the principles of the modern labor movement, Workmen between 18 and 45 years of age may be admitted to membership in any of the branches,